

on board the vessel? There is no law in existence at any place under the British flag, to compel a man to go on board a ship, unless he has contracted so to do. Then it follows that if under restraint whilst on ship-board, they were free by the Laws of Nations. If at large on the Island, or within its bounds, say 9 miles from land, they were free by the common law, and British statute law, and by the law of property. The law of property vests in every person a right in his own labor. 'For every alien and stranger born out of the king's obedience, not being denizen, which now or hereafter shall come in or to this realm, or elsewhere within the king's dominions, shall after the said first of September next coming, be bounden by and unto the laws and statutes of this realm, and to all and singular the contents of the same.' 32 Hen. 8 ch 16 ss 9. There are many others acts in existence. It may be asked, why were they not enforced before the late Emancipation Act? Because there was no one to see them executed. The bulk of the people being slaveholders, no disposition to enforce laws which they thought against their interest. Suppose a cargo of Spanish slaves passing from Cuba to Porto Rico were driven to Charleston, it is likely that the South Carolinians would exert themselves to set them free? I think not. Why? Because they themselves hold slaves. Yet by the common law and the law of Nations they would be free. And this part of the known operation of the common law and national law was so well known to the framers of our Constitution, that they provided by that instrument that those laws of nations and common law should operate in reference to runaway slaves, or slaves passing with their masters from one State to another. See Constitution. The fact of the vessel having been driven into Bermuda by stress of weather, makes no difference whatever. If a vessel is driven into any of our ports by stress of weather and sells her cargo, although the property is vested in a person in some free port where the vessel is bound, we pay no regard to the law of the country to which the ship is bound, but divest the owner of his property to satisfy our own revenue laws. So it is with the slave laws. They only operate in the slaveholding countries, as may further be seen by the following: 'Slaves may claim their freedom as soon as they come into England, France, Germany, &c.' *Woods' Civ. Inst. v. 1, ch. 11, p. 114.* In another place it says, 'when they come to Europe, this is enough to show that the English Judge acted in conformity to the laws of nations, as well as those of his own country. Nevertheless, for the information of our brethren of the South, I will go further. Suppose a vessel sails from the Chesapeake for a Southern port with a cargo of slaves. When she leaves the Capes, she is driven above nine miles from land, or out of our own waters, and the slaves take possession of the ship, out of our waters, take her to some English port or to Europe, or even manage to get on board of a British ship, they become free, and cannot be demanded from the foreign nation, because they have only reclaimed that which was theirs by nature and common law. And our laws which give property in slaves, do not operate out of our own jurisdiction.

My motive in writing the above, is to caution those who may be hereafter interested, and to show that the act of the Judge was agreeable to the Laws of Nations. J. S.

NEW-YORK, May 15, 1835.

At a meeting of the Trustees of the African Methodist Episcopal Bethel Church, holden at No. 48 Thomas Street, Rev. Samuel Todd in the Chair, John Jackson, the Secretary, read the following Preamble and Resolutions, which were unanimously adopted:—

Whereas the Board of Trustees of the African Methodist Episcopal Bethel Church of the city and county of New-York, have purchased two Lots of ground, and have commenced the Building of a House of Worship, for the Members of said Church and Congregation, the betterment of which is to be occupied for Schools and Lectures to colored persons; and whereas, we are a body, poor in the things of this world, rely, under the blessing of God, upon the charity and benevolence of the followers of His most Holy Religion.

It is therefore *Resolved*, That the Rev. London W. Turpin be, and is hereby appointed and authorized to solicit and receive such Donations in aid of our enterprise, as our Christian Friends in the United States may commit to his care, to aid in our glorious undertaking.

Resolved, That Rev. London W. Turpin be furnished with a copy of the Preamble and resolutions of this Meeting, signed by the Trustees of the Church.

} Trustees.
ABRAHAM MARKS,
LONDON W. TURPIN,
WILLIAM WARD,
JOSHUA JENKINS,
JAMES MUDIE,

Adjourned. SAMUEL TODD, Chairman.
JOHN JACKSON, Secretary.

We present our readers with a succinct account of the proceedings of the late interesting ANTI-SLAVERY CONVENTION, held in Putnam, Ohio. It was politely furnished us by C. OLCOTT, Esq. who was a member of that enlightened and chivalrous body of FREEMEN. The Convention, it appears, was assailed by a noisy rabble of men and boys from Zanesville, who were conspicuous for nothing else but vulgarity and cowardice! the usual accompaniments of ignorant and weak minds.—*Medina Free Press.*

that man at least near the pulpit, but the vote prevented and forbid it. Oh, that vote! And his skin was so dark, he must not sit in the pulpit with his fellow-laborer in the gospel.

COMMUNICATIONS.

'THE WRETCHED SNAIL OF ABOLITIONISM.'
Christian Advocate and Journal.
No. 1.

MR. EDITOR,—I wish to give your readers a few remarks upon the above text, which I have taken from the 452d number of the *Christian Advocate and Journal*. This paper, as you are aware, probably, has the widest circulation of any one of the religious periodicals published in this country; and no other paper, professedly religious, has been so lavish in its censures of Abolitionists as many of its readers know to their sorrow; and I have sometimes beard at a loss to account for the little notice which you, as well as some other editors who are friendly to the cause of Abolitionism, have taken of the censure which the *Christian Advocate* has been pursuing for about one year past.

'The wretched snail of Abolitionism!' The man who uses this language, Mr. Editor, is Nathan Bangs, D. D. Speaking of a letter from one of his correspondents, which he could not very readily understand, he says,—but on examination, we found we had admitted a *cutting taunt* upon a ministering brother unwittingly, and that we had been reading his defence,—a defence so framed as to involve us again in the wretched snail of *'Abolitionism.'* From this concession of the Dr. it seems that he has before been *'involved in the wretched snail'* of which he speaks here, and that he sometimes admits *'cutting taunts,'* into his columns against his *'ministering brethren.'* So many, very many of his *'ministering brethren,'* knew very well, long before Dr. B. had the honesty to make the above confession of his faults: nor would one of his brethren, now take the liberty of speaking of these faults in this way, were it not that it has been announced in a late No. of *Zion's Herald*, that he had been privately admonished by some of his *'ministering brethren'* for these faults, and affectionately requested to desist from repeating them any more. But it is a melancholy thought, that these brotherly admonitions were lost upon one so great and good as Dr. Nathan Bangs; and this fact, as well as many others which might be named, proves the truth of what the *'N. York Commercial Advertiser'* has said in relation to Judge Jay:—*'Fanaticism is a contagion which sometime seizes upon the gifted and the good, as well as upon the weak brother and the bolder hypocrite.'* Indeed, when a man once takes it into his head to oppose the Abolitionists, he seems to feel himself involved, at once, with authority to say any thing and every thing he pleases of those whom he assails; and those of his *'ministering brethren,'* whom he suspects of Abolitionism are, in his estimation, no longer entitled to the sympathies and common civilities which are usually shown to the honest beggar that walks the streets. Let not the reader be startled at this statement. I pledge myself to prove it! Nay, more, there is not an Anti-Slavery Lecturer in this land, nor an Anti-Slavery paper published in this country, which has used language so *uncourteous, unchristian and severe*, as some that has appeared in the *Christian Advocate and Journal* and other religious papers against the Abolitionists.

RHODE-ISLAND.
Abouthere, May 7, 1835.

FREEDOM HALL, Va. April 20, 1835.

DEAR SIR,—I forward to you an extract from a letter written by a friend, a citizen of the State of Georgia, which will be perhaps interesting to you, and perhaps you will be able to answer the query contained therein.

'You say, "you fear that we have not the magnanimity and the independence to convert into a blessing the circumstance of our having African slaves," (or black Americans) "do tell me how this could be done?" all the experiments we try, *privately of course*, fail to do any good as far as we see. I could relate several that I have tried myself with the few I own, but it would take up too much time: suffice it, they failed. Give them food enough and proper raiment, and *make them work*, seems to be the only mercy we can safely extend to them. Invite them into your house, and read the scriptures to them, and exhort them to obedience, and they will not attend only when they are obliged to do so. I am very anxious to do these creatures good as far as our laws permit, but I have tried every thing, that has occurred to me, except setting them free, and that I cannot do without sending them out of the country, do write to me on the subject.'

The above extract was written, by one who I feel satisfied, desires to do that which is right. If you could answer his query, you would oblige
Yours,

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

BOSTON, MAY 25th, 1835.
A meeting of abolitionists was held at the Anti-Slavery Hall this evening, to organize the New England Anti-Slavery Convention. On motion, Rev. E. M. P. Wells was called to the chair, and Mr. CHARLES C. BARRY was chosen Secretary. Rev. Mr. Twining of Lowell, offered prayer.

On motion, it was
Voted, That Wm. Oakes, George Kimball of Canaan, S. E. Sewall, Esq. and Rev. Mr. Twining and Rev. R. J. Hall, be a committee to nominate suitable persons for officers of the convention.

Voted, That the following persons be elected to the legislative bodies be observed.
Voted, That the Rev. O. Scott of Springfield, Asa Rand of Lowell, C. P. Grosvenor of Salem, John Blain of Providence, and J. G. Whittier, be a committee, to whom all votes and resolutions shall be submitted, before they are brought before the convention for their approbation. If the committee do not approve of any vote or resolution submitted to them, the member proposing it, shall still have the right to bring it before the convention, if he pleases.

Voted, That all delegates from Anti-Slavery societies be members of this convention, and all persons wishing to become so, who are in favor of the immediate and unconditional abolition of slavery; and that all delegates from Anti-Slavery societies hand their credentials to the secretaries, and that all other persons, who wish to be considered as members of the convention give in their names and places of residence to the secretaries.

The committee on nominations reported the names of the following persons, as officers of the convention, viz:
AMASA WALKER, Esq. of Boston, President.

Rev. S. J. May of Boston, Rev. Geo. Storrs of Concord, N. H., Jas. G. Birney, Esq. of Kentucky, Vice Presidents.

Rev. ROBERT B. HALL of Boston, Rev. LA ROY SUNDERRLAND of Salem, N. H., Mr. WM. M. CHACE of Providence, R. I., Secretaries.

The convention was then organized by the election of the above named officers. Rev. Mr. May, Vice President, took the chair in the absence of the President.

On motion, it was

Voted, That a committee of finance, consisting of Messrs. Shipley, Sewall and Fuller, be appointed to ascertain what will be the expense of the convention, and report thereon to the members.

Voted, That a committee of publication be appointed, consisting of Rev. W. S. Porter, W. L. Garrison, J. G. Wattier, and Isaac Knapp.

Voted, That a committee, consisting of the President, Rev. Messrs. Grosvenor, Perry, Rand and Williams, be appointed to wait on Rev. Dr. Cox and Mr. Hoby, from England, and invite them to take seats as members of the convention, and, if agreeable, to speak on the subject of the abolition of slavery.

Voted, That the convention adjourn to meet to-morrow morning, at the Tremont Hall, at 9 o'clock.

Adjourned.

TUESDAY, MAY 26th, 1835.
The Convention assembled at Tremont Hall, according to adjournment at half past 9 o'clock, A. M. The President in the chair. The President made a short and appropriate address; after which, the Rev. THEODORE S. WRIGHT of New York, addressed the throne of grace, and the minutes were read of the preceding meeting.

Rev. S. J. May from the committee appointed to wait on the Rev. Dr. Cox and Mr. Hoby, reported that they are informed by those gentlemen that it will be inconvenient for them to attend this morning's session, and that unless they altered their views, it would be inconsistent for them to take any part in the deliberations of the convention.

Voted, That the report be accepted and the committee discharged.

On motion of Mr. BACON,

Voted, That the vote appointing a committee of publication be reconsidered.

On motion of Mr. PHELPS,

Voted, That the subject be laid on the table, and disposed of at the first business meeting.

Rev. Mr. May read an interesting letter from the Rev. S. H. Cox, D.D. Auburn, N. Y.

Auburn, Cayuga Co. N. Y., May 5, 1835.

Rev. and dear Sir—This day I arrived with my family in this place of my new duties; and found, among other letters awaiting me at the post office, yours of the 27th ult. officially and persuasively inviting me to be present at the intended Anti-Slavery Convention to be held in Boston the 25th instant.

If there be such a thing as moral improvement, presence practicable to a man in the body as I am, you shall realize this, I think, though I can give no more on that grand occasion. My present earthly location will explain the reason, in part, why I cannot be gratified with a more palatable participation with you; since here I am every day so much engrossed, that few could conceive how much more than difficult it were, nay, how morally impossible, for me to leave my position at such a time and for such a distance. Please present my reason of absence, and of declining your invitation, to the respected gentlemen whom you represent. May the presence of God grace and guide their assembly, and crown richly all their deliberations! Truly, if my anti-slavery code were not a vital and a cardinal part of my Christian creed, I am no such partisan, and no such lover of being cruelly persecuted, as to retain my positions in that connection. But all I believe here is identical with Christianity itself, as a part is with the whole of any mighty and compounded unit. I love God in no other way than as I love man benevolently for his dear sake—all dark complexities not excluded! And the sentiment that I have been in common with the times, guilty of this dreadfully popular partiality, namely, of loving my white neighbors religiously, as if it were not as obligatory, and in a definable sense more excellent to love my poor colored neighbors religiously, according to the commandment—"as thyself," this sentiment, I say, or the new and clear perception of the fact as it is, was the great revolutionary and corrector of my principles here—in which, thinking God for it, I never cease to rejoice, "as sorrowful, yet always rejoicing;" as unknown, yet well known; as perplexed, but not in despair; as dying, and behold, I live; as persecuted, but not forsaken; as cast down, but not destroyed." God is morally represented in his poor people, equally hated by the infidel gentility of "this present evil world;" and I am more than afraid to hate HIM in them, whom HE is not ashamed to own in the eye of the universe. "In as much as ye did it unto one of the least of these, my brethren, ye did it unto ME." I know of no charter of exemption, in relation to that glorified company at the right hand of "the king," that some colored persons, and that many millions, will not be of them? But—who are all the others? Are they all of black cutaneous hue, or were they such while here on earth? Let slaves, and slaveholders, and pro-slavery apologists, digest the topic in solitude, and if they choose in dignified taciturnity. Or let them say, if they know, that it is a topic of no peril or importance. "My heart's desire and prayer to God for them is that they might be saved." And my whole soul prays for our poor country with its oppressions and its crimes, that God would cure and not curse it, for his great name's sake!

Here is the adamant, the divinity of our cause that of divine eternal righteousness! As soon as my feet felt the basis, I stood on it erect, and "immediately I conferred not with flesh and blood." I said also to myself, what I now say to you, and am willing to say any where, in reference to this cause. It will go! Yes, and no other will go, except go away to the shades, as it cannot too quickly.

The cause of human rights, is only the converse of the cause of human duties; and how pious, or how orthodox, or how heroic, I should like to know, is he, for whose higher evangelical refinement of sensibility, this subject of righteousness is too "delicate" to be theologized into our ethics, our creed, or our prayers? Away with such nauseating and hypocritical affectation, in high places and low ones too! But—excuse this excursion. My soul feels so much on this subject, that finger ends will tell of it. I only meant to answer your letter. Salute all the friends of God and man on my behalf, without distinction of faces, at least, without caring more for white faces than white hearts cleansed in "the blood of the Lamb."—Heaven speed its own philosophy teaching all men the lesson, which Peter learned not without a miracle, "what God hath cleansed, that need not thou common." His rationality before excluded Europeans as well as Africans. He might have been persuaded, I should think, to colonize the whole of them.

With great respect,
Yours &c. SAMUEL H. COX.

Voted, That this communication be entered on the records of the convention.

Rev. Mr. PHELPS read communications from ZADOC HUMPHREY, President of the Anti-Slavery Society, N. Yarmouth, Me. and Rev. D. THURSTON of Wintthrop, Me.

To the New England Anti-Slavery Convention, meeting in Boston, May 25, 1835.

GENTLEMEN:—I fondly hoped I should have the great pleasure of attending your Convention as delegate from the A. S. Society of North Yarmouth, State of Maine; but a wise Providence has otherwise ordered.

Our Society was organized last October, with less than 20 members. There was no movement made before that time, to ascertain whether we had any abolitionists among us. Our Society now numbers 80 males, and 40 females; total 120. Rev. Mr. Phelps visited us in December, and gave us two addresses, which did much good. We have observed the monthly concert and held meetings in six school districts during the last winter, which were fully attended, and aided the good cause.

Rev. Mr. Adams, of Brunswick, very kindly gave us an address last March, which was well received, and did much to remove objections.

There are many more among us, and in our vicinity, who are apathetically disposed. But we have to complain of apathy, and some opposition from those who have influence among us.

May God bless your meeting, and guide and bless our esteemed Anti-Slavery friends, who have come from abroad to attend your convention.

ZADOC HUMPHREY of North Yarmouth.

Boston, May 23rd, 1835.

WINTHROP, May 21, 1835.

Mr. S. E. SEWALL:

My Dear Sir—I have thought much of the

Anti-Slavery Convention in Boston, next week. Nothing save a full conviction, that it is my duty to stay at home, could prevent my attempt to go with you. I pray that the members may have in constant exercise much of heavenly wisdom.

The Anti-Slavery cause is certainly one which He, who is no respecter of persons, and who regards the prayer of the destitute, and especially that of the oppressed, does approve. The more I ponder the subject, the broader views I am able to take of it, the more fully I am persuaded, that the doctrine of immediate, unconditional emancipation is the only true doctrine in theory and practice. I see no reason to hope for the removal of the grievous sin of enslaving and reducing to the condition of brutes, that numerous class of our fellow-men, who, without having committed any fault, are deprived of their personal security, of their freedom, and the avails of their labor in any other way. They are doomed to hard labor during life, for the benefit of their masters. The worst criminals in this land are sentenced to no heavier punishment, except murderers, if indeed they are. Can the justice of God always sleep over a nation professedly christian—a nation which has enjoyed such distinguished advantages to be enlightened in regard to their duties to their fellow-men? It seems to me that we cannot prosper, as a nation, much longer, while giving toleration to this system of oppression and robbery. As a nation, we are still guilty of all the iniquity which grows out of it. We have known it, and have done nothing to remove it. I am more afraid of the influence of the church, than of the world, in relation to this matter. While this sin prevails in the church, we cannot expect the world will renounce it. Neither will the practice of this sin, by the world, provoke the divine justice, like the practice of it by the church. Judgment must begin at the house of God. My prayer is, that this mighty hindrance to the spread of the gospel may speedily be removed; that we may no longer keep a portion of our countrymen in a condition, in which they are more effectually excluded from the blessed privileges of the gospel, the controlling power of divine truth, than any other portion of human beings on earth.

Very truly yours,
DAVID THURSTON.

Voted, That these communications be entered on the records.

Rev. C. P. GROSVENOR, of Salem, offered the following resolution, which was seconded by Rev. Mr. WOODBURY of Acton, and supported by these gentlemen in appropriate remarks.

Resolved, That this convention do give thanks to God, the Father of mercies, for the measure of success which he has been pleased to bestow on the efforts of the friends of the slave, and for the present prospects of our cause.

Rev. THEODORE S. WRIGHT, of New York, added some impressive remarks, after which, the resolution was unanimously passed.

On motion of Rev. A. RAND, it was

Voted, That the convention do now unite in a solemn act of thanksgiving to God.

Accordingly Rev. Mr. THURSTON, of West Prospect, Me. addressed the throne of grace in appropriate and solemn prayer.

Rev. GEORGE STORRS of Concord, N. H., offered the following resolution, which, after remarks by the mover, who gave way to Mr. BIRNEY, was unanimously adopted.

Resolved, That it is the duty of abolitionists to inculcate their principles and opinions on their brethren of the south, and to do it with Christian forbearance and kindness.

GEORGE KIMBALL, Esq. moved and supported the following resolution, which was seconded by Rev. P. R. RUSSELL, and unanimously adopted.

Resolved, That the doctrine of immediate and unconditional emancipation is the only righteous and efficient principle of action in the cause of abolition, and that this convention rejoice in the demonstration afforded of the power, practicability and safety of that doctrine in the events which have recently transpired in the British West India Islands, the Cape of Good Hope and Mauritius.

On motion of Mr. MAY,

Voted, That when we adjourn, we adjourn to meet at Ritchie Hall, at half past 7 o'clock, P. M.

Voted to adjourn.

Half past 7 o'clock P. M.

The convention assembled, according to adjournment, at Ritchie Hall, and was opened with prayer by Rev. MOSES THACHER of North Wrentham, Mass.

Mr. GARRISON made some remarks in reference to the meeting of the American Union this afternoon, and was followed by Messrs. PHELPS, THOMPSON, and TWINING. It was then,—

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Half past 7 o'clock P. M.

The convention assembled, according to adjournment, at Ritchie Hall, and was opened with prayer by Rev. MOSES THACHER of North Wrentham, Mass.

Mr. GARRISON made some remarks in reference to the meeting of the American Union this afternoon, and was followed by Messrs. PHELPS, THOMPSON, and TWINING. It was then,—

Voted, That the further consideration of this subject be postponed till the business meeting of the convention tomorrow.

By request JAMES G. BIRNEY, Esq. made several interesting statements relative to the progress of the cause in Kentucky and made replies to questions addressed to him on the subject. It was then

Voted, That when we adjourn, we adjourn to meet at Julien Hall at 9 o'clock tomorrow morning.

Voted to adjourn.

WEDNESDAY, MAY 27, 1835.

The convention met, according to adjournment, at Julien Hall, at 9 o'clock, A. M. The President in the chair. The meeting was opened with prayer by Rev. S. W. WILSON of Andover, Mass. after which the minutes of yesterday were read.

The committee on finance reported that the sum of one dollar be assessed on each member of the convention in order to defray the expenses, and that the same be paid to the Secretaries.

Voted, That the report be accepted.

Rev. Mr. MAY took the opportunity to make some remarks on the importance of procuring funds to aid the cause of emancipation, and made some statements in reference to the embarrassments of the Massachusetts Society. Mr. THOMPSON added some suggestions, when it was

Voted, That Messrs. Garrison, Phelps, and Waters, be a committee to procure subscriptions and contributions.

J. G. BIRNEY, Esq. offered the following resolution, which was seconded by Rev. H. C. WRIGHT of Boston, and passed.

Resolved, That whilst it is the duty of abolitionists in the prosecution of the great cause in which they have engaged to abstain, if it be possible, from harsh personalities against such as may differ from them, it is at the same time their duty to receive with Christian meekness the rebuke of those who may charge them with error.

On motion of Rev. Mr. WOODBURY of Acton, seconded by Rev. Mr. PHELPS, it was

Resolved, That we, as we know our own hearts, know that we are not actuated in our efforts to abolish slavery with either hatred or anger towards the slaveholders; but are doing, as we verily believe, what will best promote their highest interests in time and eternity.

Rev. DYER BURGESS of Ohio, offered the following resolution, which was seconded by Rev. GEORGE BOURNE of New York.

Resolved, That in the opinion of this convention one of the most effectual means under God to persuade the slaveholder to "gently sorrow" for his sin, in degrading God's image, and to bring slavery to a speedy and blessed termination, is for the church every where to exclude from her communion and privileges, all those who claim and hold their fellow men as property.

This resolution called forth an animated debate, when the hour of adjournment arrived, and it was

Voted, That the resolution be laid on the table to be taken up at the next session.

The committee on contributions and subscriptions reported that they had obtained \$1800.

It was then

Voted to adjourn to this place at 3 o'clock, P. M.

3 o'clock, P. M.

Convention met according to adjournment, and renewed the discussion of the resolution upon the table, which on taking the question was passed unanimously.

Gen. Appleton of Portland, offered the following resolution, which was seconded by Rev. S. J. MAY.

Resolved, That while the Federal Constitution contains no provision for the limitation or removal of slavery within the jurisdiction of any of the states, so neither does it contain a single provision involving the people of the United States in the sin of slavery, nor any article that opposes an obstacle to the abolition of slavery, by the states respectively, nor does it contain a single clause inconsistent with the means which abolitionists would employ for the removal of slavery from the United States.

After some discussion, it was

Voted, To lay this resolution on the table, to be taken up at the session tomorrow morning.

Rev. Mr. WRIGHT moved the following resolution, which was seconded by Mr. MAY, and passed unanimously.

Resolved, That a convention of the friends of immediate abolition be held in New England annually, until slavery be abolished, at such time and place as shall be designated by a standing committee appointed by said convention.

On motion of S. E. SEWALL, Esq., it was

Voted, That the board of managers of the Massachusetts Anti-Slavery Society be that committee.

Voted, To adjourn to half past 7 o'clock, P. M.

Half past 7 o'clock, P. M.

The convention met agreeably to adjournment.

Mr. H. B. STANTON of Ohio, moved and sustained the following resolution, which was seconded by the Rev. J. Q. CHOULES of New Bedford, in an able speech.

Resolved, That the people of the free states by apologizing for the sin of slaveholding, and especially by discouraging the examination and discussion of the subject, oppose one of the greatest obstacles to the speedy abolition of slavery.

Mr. Birney and Rev. O. Scott of Springfield, Mass., added interesting and pertinent remarks, after which the resolution passed unanimously.

Voted to adjourn till tomorrow morning at 9 o'clock.

THURSDAY, 9 o'clock, A. M.

The convention met according to adjournment, and was opened with prayer by Rev. Phineas CRANDALL of Newburyport.

The minutes of yesterday were then read.

The resolution offered by Gen. Appleton being the order of the day, was taken up and discussed. On motion of Rev. Mr. May, seconded by Mr. Garrison, the further consideration of the subject was indefinitely postponed.

Rev. Mr. Thacher offered a resolution, which being amended by Mr. Garrison, passed as follows:

Resolved, As the sense of this convention, that the friends of abolition should give the preference, in all cases, to the products of free over slave labor.

On motion of Mr. Bryant Morse of Lowell, it was

Resolved, That this convention regret exceedingly, that any prejudices should operate to prevent the free colored youth of our country from finding opportunities to obtain mechanical as well as literary instruction.

GEORGE KIMBALL, Esq. of Canaan, N. H., offered the following resolutions, which being seconded by S. E. SEWALL, Esq. of Boston, passed.

Resolved, That the toleration, by the American people, of slavery and the slave trade in the District of Columbia, is disgraceful to them as lovers of freedom, as Christians, and as men; and that the slave trade thus permitted is, in principle, as enormous a violation of justice and humanity, as the African slave trade.

Resolved, That the members of this convention pledge themselves, individually, to exert their influence to get petitions with as numerous signatures as possible, presented to Congress at its next session, for the abolition of slavery and the slave trade in the District of Columbia.

On motion of Rev. H. C. WRIGHT, seconded by Mr. Russell of Kingston, it was

Resolved, That the exclusion of our colored brethren from the usual accommodations in stages and steamboats, is a disgrace to our countrymen; and that the prejudice against our colored brethren, on account of their complexion, without regard to their moral worth, is an *unholy* prejudice, and ought to be abandoned.

GEORGE THOMPSON, Esq. offered the following resolution, which was seconded by Rev. A. A. PHELPS, and passed unanimously.

Resolved, That this convention rejoice in the effort made in New York, during the recent anniversary, to enlarge through operations of the American Society, and earnestly recommend to such auxiliary societies in New England, and to individuals as are not yet pledged to render assistance in these operations, to do so.

After some remarks by Mr. Thompson, on motion, it was

Voted, That the opportunity be now afforded for the delegates to pledge themselves, and that the committee on contributions, appointed yesterday, take charge of the business.

LITERARY.

[From the Spirit and Manners of the Age.]

A MOOD BY THE SEA.

Collecting toys
As children gath'ring pebbles on the shore.
Milton.

I stood upon the shore
Of the everlasting sea,
And I listened to its roar,
As an awful melody:

A well-sustained part
Of that universal strain,
Which hath burst from nature's heart,
And shall ne'er be hushed again.

I listened to its tones,
And they broke upon my ear
Like a wounded giant's groans,
Or a thunderclap of fear.

I started—at my feet
The gentle billows played;
And their murmurs were as sweet
As an evening serenade.

Away I heard them pass
Till the last faint note was gone;
And, as smooth as polished glass,
The mighty ocean shone.

And the balmy summer air
On the waters lay at rest,
Like a babe of beauty rare
Sleeping on its mother's breast.

As that beautiful babe might wake
In the watches of the night,
And the mother's slumbers break
By its gambols of delight:

So the gentle breeze woke first,
And the breeze awoke the sea,
And from waves and waters burst
Voices, sweet, and wild and free.

There was the first wind's low sigh,
Then the murmur of the deep,
Like a mother's lullaby
Singing her babe to sleep.

But the winds would not be still,
So the waves in anger rose,
And spoke out their sov'ign will
In a voice to rouse the world.

Thus, an hour or two I stood
Drinking in the music strange,
Which came up from wind and flood
In mystic interchange.

In mystic interchange
Of cadence—pause—and swell:
What a band, that could arrange
The wayward notes so well!

Then hark! perfect melody;
Thou hast no discordant tone;
But thy music, mighty Sea!
Is a music of thine own.

I cannot comprehend
How its varied notes are linked;
How most sweetly they do blend,
When most severed and distinct.

There is dimness in my heart,
There is darkness in my soul,
And, of the weakest part,
I cannot feel the whole.

It hath too vast a sphere,
And it soareth far too high,
For my ill-tuned ear,
And my erring sympathy.

But could my spirit spring
From the taint of earthly leaven,
And be taught to feel and sing
As they feel and sing in Heaven;

Oh! what music I should find,
And heart-searching melody,
In the warblings of the wind
And the everlasting sea!

But, ah! they are too deep
For my mortal heart to scan;
And I could sit me down and weep,
That I am but a man! T. R. T.

ODE.

On the infinite greatness of the Deity.

Heaven's azure opens, and my mind ascends,
Searching how far eternal space extends:
Lost in the void, no certain bound she meets,
Repulsed by darkness, awe struck she retreats;

With trembling pinions sinks on earth below,
Convinced our Maker's greatness none can know.

Unnumbered suns their genial rays dispense
To bless surrounding worlds with light and sense;
Myriads add on every peopled ball;
And thou, O Lord eternal, rulest all.

Yet space unbounded through thy wide domain,
But faintly shows a portion of thy reign.

As when a furious whirlwind's wild career
Awakens chaos in the raging air,
Thick clouds of sand in hideous ruin tost;
So thought in wild disorder'd thought was lost.

When we would think on that Almighty power
Which knew no first nor dreads a final hour.

Again I soar, again I seek heaven's throne,
Add million words unseen to millions known,
Striving with boundless number still to rise,
And dare new voils beyond thought's misty skies;

Yet the whole sun we mortals can explore
Is but a grain of sand to God's creative power.

THE HORRORS OF WAR.

Soldiers plundering,
Cannon thundering,
Dying, groaning,
Wounded, moaning,
Buildings crashing,
Armour clashing,
Wagons rattling,
Horsemen battling!

Helmets ringing with the blows
Which the ponderous sword bestows;
Prisoners, on their knees, entreating;
Trumpets sounding, drums loud beating;

Victors shouting, slaying, swearing,
Eagles wrestling, standards rearing;
Showers of flaming grenades, shells;
Dismal shrieks and wailing yells;

Falling roofs,
Noise of hoofs—
Combat, din,
Without, within.

All was mingled horror, fear,
Madness, suffering, rage, despair.

EXERCISE.

Rise with the lark! your matins shall obtain
Grace, be their composition what it may,
If but with hers performed; climb once again,
Climb every day, those ramparts; meet the breeze
Upon their tops—adventurous as a bee
That from your garden thither soars, to feed
On new blown health; let your commanding rock
Be your frequent watch-tower; roll the stone
In thunder down the mountains; with all your might
Chase the wild goat; and, if the bold red deer
Fly to these harbors, driven by bound and horn
Loud echoing, add your speed to the pursuit;
So wearied to your bed shall you return,
And sink at evening into sound repose.

MISCELLANEOUS.

IMPOSSIBILITY OF MAN FLYING.

We are so much in the habit of seeing birds fly, and they fly with such apparent ease, that we are apt to overlook the many mechanical difficulties that have to be overcome by their organization. But when attempts have been made by men to construct flying apparatus, or even to accomplish the apparently much simpler object of directing a balloon, which floats buoyantly without any effort, because it is filled with gas specifically lighter than the atmosphere, the attempts, notwithstanding all their mechanical skill, and even their mechanical science, have found that they would require to go a long while to school before they could accomplish even the most apparently simple of those objects. A flying apparatus, to be moved by the human arms, is, like the kindred fancy of a perpetual motion, a physical impossibility; and the attempts to construct one is one of those absurdities into which men are apt to fall in the infancy of knowledge, when they have vanity enough to lead them wrong, but want the requisite knowledge for keeping them right. Even if the arms could be trimmed to perfect wings, bearing the same proportion to the weight of the human body as those of the bird of the most powerful flight, have to its weight, there are not in the human body any muscles by which such wings could receive any thing like a flying motion. Then, if that difficulty could be got the better of, (which it evidently could not,) the spine would bend and the body cant over and tumble to the ground on whatever part happened to be the nearest. Or, if this again could be got the better of, man is not adapted for breathing on the wing, and thus the circulation would stop, and there would be an end of the flier, in the very beginning of his flight. In short, it may be said, without fear of contradiction, that no addition to the human body could make a man a flier. If the study of the structure of birds had no other effect than the preventing of such fancies as these,—fancies which, like the other absurdity mentioned, still sometimes occupy time in which the seigneur might do something not altogether useless—it would be worthy of our attention. The author of this sketch remembers, long ago, a case in which a young man, in a small country town, had got so much of the formal or colloquial part of science, that he was looked upon as a prodigy, and, among other things, a very Archimedes in mechanics. Earth could not set bounds to his ambition, and he would needs fly; so, after months of labor, he produced a pair of wings, and, mounting to the top of a barn at his father's farm yard, spread them for flight, and shot boldly into the air; but no shot pigeon, or even piz of lead, was ever more true to the perpendicular, for the wings barely saved him from a dangerous fall.—*Middle's Natural History of Birds.*

STRONG BUTTER. We wish our dairy women would learn one thing, viz. to work out all the butter milk from the butter they make, and prepare it in such a manner that it will keep sweet during the year. And we wish our butter merchants would learn two things, viz. how to lay butter down in such a manner that it shall not become strong or rancid—and to discriminate between good butter and poor butter, and pay a price accordingly.

We feel rather sour-croûtish on this subject, having had our throats rancidified for a long time with what was once butter, till our very disposition begins to grow rather unsavory. The very milk of our human kindness begins to curdle, and we have actually had to swallow one or two anathemas against careless dairy women and the indiscriminating buyer and vender of half-churned, half-worked, and ought to be, half-priced article, called in common language, through pure courtesy—butter.

The art of making good butter is exceedingly simple, and may be reduced to a few rules. In the first place, keep every utensil clean and sweet. Then be careful to churn the cream before it is too old. Churn it well, till the butter milk is separated from the butter. Work out all the butter milk, and then salt it with good Turke Island or rock salt. We dislike Liverpool salt. It is not so pure as the other kind. It contains Glauber's salts—Sulphate of magnesia, muriate of lime, and other impurities, with now and then a grain of arsenic to sharpen your grinders.—*Maine Farmer.*

Brazil.—We have received a file of the *Journal do Commercio*, published at Rio Janeiro, to the 18th of March, and the *Mensageiro do Para Grande* to the same date.

It appears from these papers that the revolt of the blacks which took place at Bahia on the 24th and 25th January, was completely quelled on the following day, and that tranquility has not since been disturbed in that State. The criminal court of Bahia condemned six negroes to be hanged, and 25 to one thousand lashes, which sentence was carried into execution in the public square on the 24th Feb. About 50 free colored people, suspected of being implicated in the plot,—the main object of which was to free all the slaves in the province, and to murder all the whites,—were banished from the Brazilian territories; and in regard to a still greater number of slaves who were also found implicated, their masters were compelled to give very heavy security to save them from imprisonment.

This event has created great alarm at Rio Janeiro, where three fifths of the population are slaves, or free colored people of the lowest description. The government has therefore had recourse to the measure of organizing a national guard in the capital and the provinces, to be composed of the most respectable citizens; and the strictest instructions have besides been given to the *Intendentes* of provinces to enforce the execution of the laws which forbid the importation of slaves.

Trusses.—Next to pills and plasters, the everlasting hobbies of quacks, in all countries, trusses hold a distinguished place. One unacquainted with the nefarious trickery of those who collect fortunes out of the lame, the halt and the blind, would suppose that all mankind needed to be braced up in trusses. One half the puffing to increase the sale of these mechanical aids, at least, should be received very cautiously. Hundreds wear trusses who would be manifestly better without them, as they only aggravate the misfortune they speciously pretend to remedy. Those suffering from ruptures should invariably consult a well-informed surgeon upon the kind of truss which will prove most beneficial.—*Boston Med. Jour.*

Hydrostatic Bed.—The Boston and Lynn India Rubber Company manufacture a beautiful article—the hydrostatic bed, which must eventually be introduced into hospitals. It

is constructed in the following manner. A box, about six feet six inches long, by thirty two inches in width, is made perfectly air and water tight, and filled with warm or cold water, as may be desired. Over the surface of the water, is an India rubber cloth sheet impervious also with a slack of about nine inches. A sick person derives extraordinary comfort from this simple contrivance—and a well man actually luxuriates upon.—*Id.*

MATRIMONY.

In the married life we have comfort in distress, advice in difficulties, attention in sickness, and consolation in the hour of death. But the man who stands alone in society, who has no partner in his joys, or companion in his sufferings—how miserable must be his situation. Who pities him when he is misjudged or misrepresented by the world? Who watches by his side when death is stealing upon him—or who weeps over his lonely grave? Alas! he is entirely deserted—he is a stranger among men.

The surest foundation of conjugal happiness is—*Religion.* The husband who is destitute of this, who never makes a Deity the subject of his meditations, is most likely to run into the sins of vice and immorality, and abandon his family to misery and despair. The wife also, whose heart is not warmed with religious emotion, is divested of one of her most inestimable charms, and is less capable of soothing the more rugged sorrows of her husband. That woman, whose soul is not consecrated with the indwelling of a God, is not susceptible of the high perfection, which are so peculiarly the ornaments of her sex. Newly married people, if they prize their future happiness, should not regard the subject with indifference.

The happiness of the husband and wife is mutually derived from each other. They partake alike of joy and sorrow; glory and ignominy; wealth and poverty. They are the same to each other in all the circumstances of life. The misfortune of one, is the misfortune of the other. Nothing but the grave can sever their connection. Even the bonds which unite brothers and sisters, parents and children, are far less endearing. The tender youth has grown into manhood. He is now contending with the difficulties of the world. He receives no longer the protection of a father or a mother. The old are sinking into the grave around him. His only solace is the wife of his bosom. She, perhaps, has fled from her parents' roof, willing to sacrifice every thing for his sake, and now clings fondly to him for protection and support. She therefore is his chief delight, and by her tenderness and love, can sweeten his toil, and scatter sunshine in the pathway of his existence.

Lawyers.—Bless me, cried a stranger on entering a court room, how many lawyers you have; how is it possible that half this number can find employment? Nothing so easily conceived, replied a bystander, they live by watching each other. I conceive, says the stranger, how the case stands. The catchpole watches the culprit, the attorney the catchpole, the counsellor the attorney, and the solicitor the counsellor. You put me in mind says the stranger, of a fable I read when I was at school, which was this:

A grasshopper, wet with dew, was merrily singing under a leaf: a whangum that eats grasshoppers, was stretching forth to devour it, a snake that eats whangums lay coiled up ready to fasten upon the whangum, the hawk that eats snakes had just stooped from above to seize upon the snake, all equally intent upon their prey and unmindful of their danger. Just at the same moment, the whangum ate the grasshopper, the snake ate the whangum, the hawk ate the snake, and the grasshopper, whangum and all.

Killing Birds.—There is a wantonness and cruelty exhibited by shooting, thus early, the spring birds. No sooner does one of the little feathered tribe make its appearance in this cold climate, than every one capable of shouldering a firelock is on the tramp in search of birds. The little creatures, still chilled by the coldness of our frigid clime, seek out a sunny spot, and while making the air vocal with their sweet notes, are unconsciously inviting a stealthy foe to destroy their lives. It is an unmanly, cruel and perfidious species of warfare, at this season of the year, when birds are few in number and unfit for food, to wage this exterminating war against them.—*Norhampton Courier.*

Learning in New-Jersey.—From a late report of a Committee appointed to ascertain the erudition of the State of New-Jersey, it appears that out of a population of 300,000, in the year 1828, there were 15,000 adults unable to read, and 12,000 children who are entirely destitute of the means of education. This is certainly a melancholy exhibition for a State like New-Jersey—a State equal to any of her sisters in all the elements of intelligence, and in all the facilities for promoting a universal education, and a State, too, that can boast of an institution which has afforded the means of education to so many of the first men in the United States, and which counts among her own sons, some of the most accomplished scholars, orators and statesmen in the country.—*N. York Courier and Enquirer.*

I never, says Pope, 'could speak in public. And I don't believe, if it was a set thing, I could give an account of any story to twelve friends together, though I could tell it to any three of them with great pleasure. When I appeared for the Bishop of Rochester on his trial, though I had but ten words to say, and that on a plain point, (how that bishop spent his time when I was with him at Bromley,) I made two or three blunders in it, notwithstanding the first row of words, which was all I could see, were mostly of my acquaintance.'

Metallic Pens.—It is but a short time since metallic pens were introduced into general use. But the demand for them is now astonishingly great, and is every day increasing. It is computed that the quantity of steel consumed in Great Britain during the last year in the manufacture of pens amounted to one hundred and twenty tons!—each ton producing 1,900,000 pens—making a total amount of 228,000,000.

CAUSE OF THE DIVERSITY OF FEATURES. Intellectual cultivation, says an observing physiologist, is what contributes most to diversify the features. In barbarous nations there is rather a physiognomy peculiar to the tribe, than to any individual. When we compare the domestic animals with those which inhabit the forests, the same observation is applicable. The mere operation of mind on the muscles of expression, is sufficient to produce all the countless variety of expression which characterize the human family.

Louis Philippe's reluctance to condemn even atrocious criminals to the scaffold, from a feeling derived from the dreadful circumstances of his father's death, is evinced by the anecdote below, in the Quarterly Review from Sarraus.

Pending the proceedings against the ex-ministers, when, as Sarraus sneeringly observes, Louis Philippe and his cabinet were seized with a sudden fit of humanity, a general order was issued to suspend all capital punishments through France. It happened that a murder had been committed in a distant department by a mother and daughter, on their husband and father, under peculiar atrocity: they had been condemned, and were now in prison awaiting punishment. The local authorities, says Sarraus, pressed the execution, stating that there was so much exasperation against the malefactors, that, if the sentence were not promptly executed, they could not be responsible for the public peace. Dupont brought the case before the cabinet, who agreed unanimously on the necessity of making an example. Dupont then stated the case to the king, and finding him adverse, insisted on his hearing the matter debated before him in cabinet. He asked a week's delay to prepare himself to hear them. During that week, the king, pale, feeble, and with a trembling voice, had never ceased repeating that he would rather resign his crown in all its newness, than sign a sentence of death. 'Really,' said M. Laflitte, 'I pity the king. I think I am myself as good natured as another; but I cannot comprehend his extreme uneasiness. At last the day for discussion arrived. The king came with haggard eyes, trembling hands, and a feeble voice, and said, 'I am ready to hear you.' The Duke of Broglie first spoke, and left nothing for his colleagues to add; they were unanimous—the laws must be executed. After some minutes of melancholy silence, the king said, 'I know my duty—you are unanimous—I submit.' Dupont then gently moved the warrant towards him for signature; the king uttered a cry of horror, and pushed the paper away. 'Sire,' said Dupont, my heart is as tender as yours, but I am responsible for the execution of the laws, and we must finish this affair; besides, it is in some degree a kind of commutation of punishment that you are about to sign, for we propose that you should remit to one of the parties the mutilation with which the law aggravates the punishment of a parricide. Let us have done with delays, Sire, for justice has its necessities.' We do not think that this speech showed either a very tender heart or logical head: it failed at all events to subdue the king. He again requested a further delay of forty-eight hours. At last he signed. The day after Laflitte, then prime minister, went into the closet; the king had not closed his eyes all night; he attempted to excuse what he called weakness, but he could not articulate three words; his emotions increased, he lost his voice, he burst into tears, and threw himself into the arms of M. Laflitte, exclaiming, 'My father—my father—died on the scaffold!—N. Y. Advocate & Journal.

MORAL.

CHAPLAIN IN THE MILITIA.

We have extracted from the Portland Mirror, the following portions of a Letter, for the sake of its bearing upon the subject of Peace.

West Prospect, Me. Sept. 27, 1834.

To COL. JOSEPH ARMES,

Dear Sir,—I have the honor hereby to acknowledge the receipt of a commission from the late governor of this state to be chaplain of the regiment of militia which you have the honor to command. A sense of duty constrains me to decline the appointment with which you have honored me, and herewith to return the commission given me pursuant to such an appointment.

You will doubtless inquire for the reasons which have brought me to this determination. It is due to you that I should assign them. And I do it to the more cheerfully, as no apology will be needed for offering to your consideration, some sentiments which I deem important in their bearing upon human welfare.

It is a standing principle with me to hold no office, the duties of which I cannot conscientiously perform, according to the design of the office. I am not certain that I understand the duties of chaplains, for the statute does not prescribe them. Custom makes it their duty to appear on days of regimental reviews, and by solemn prayer, to ask the blessing of God on the labors and services of the occasion. Should the militia be called into active service either for defensive or offensive operations, I suppose that such chaplains as might be drafted for the service would be expected to impart moral and religious instruction to the army, and pray for the success of their operations. Such are my general views of a chaplain's duty. If I am correct in these views, my duties as chaplain, if I were to accept the office, would not well comport with the opinion that the CUSTOM OF WAR IS INCONSISTENT WITH THE PRINCIPLES OF THE CHRISTIAN RELIGION.

As war, in my view, is at variance with the gospel, I cannot consistently countenance a system of preparation for it. It would be highly incongruous for me to hold an office, the duties of which would require me to be present on days of military parade to ask the blessing of heaven on a system, which I believe wrong, both in its abstract principles, and in its practical operations. Acting as chaplain, on such occasions, I should give a practical expression of my approbation of the militia system, which is but a branch of the war system, and throw around them all the sacredness of a solemn religious service. In so doing, I should do violence to some of the most settled convictions of my mind.

Another objection which has great influence with me is found in the fact, that military reviews are exceedingly demoralizing in their influence. In 1826, the secretary of war addressed to some of the most respectable militia officers, in the different states, a circular, containing a number of questions relating to military affairs. One of these questions was the following: 'From your experience, are frequent musters advantageous to the great body of the militia?' I have lying before me, the answer given to this question by no less than sixteen distinguished militia officers, residing in seven different states. With one voice they pronounce musters either pernicious or useless. Most of them speak of them as decidedly injurious to the morals of the community. One says, 'Attend a militia muster under its most favorable circumstances, and riot, drunkenness, and every species of immorality, are the order of the day.' Another pronounces them 'Always scenes of the lowest, and most destructive dissipation, where nothing is to be acquired, but the most pernicious habits.' Another calls them, 'Schools of infidelity and vice.'

This high official testimony respecting the moral influence of militia musters, is corroborated by the observation of every man, who has been an eye witness of them. Who that has ever visited the parade ground, has not found it the theatre of the most degrading vices? Who has not there witnessed intemperance, profligacy, obscenity, wrangling, and their kindred vices? It is a place of almost unrestrained indulgence, where many, who at other times, are sober and respectable, overleap the bounds of moderation, and spend the day in rioting, drunkenness and other excesses? The whole community suffers under the demoralizing influence of these public exhibitions. Such being their character and influence, how can I consistently express my approbation of them by being present, and asking the blessing of God on them?

Perhaps it will be said, if there is so much evil connected with these occasions, it is exceedingly desirable that some counteracting influence should be exerted by the presence and services of a suitable chaplain. But I reply, the whole system of war is so essentially wrong in principle, and military musters which are a part of the system, are so polluting in their influence, that all my moral sensibilities revolt at the idea of praying for the blessing of God upon them. During my residence in this town, I have studiously avoided all public trainings and musters, that I might not be by my presence, to express any approbation of them.

One other view of this subject I wish to present. I have supposed if the militia should be called into active service, I should be liable, if holding the chaplain's commission, to be called to officiate as a chaplain to the army. Be that as it may, if it is right for me to act as chaplain to the militia at home, it would be right in time of war. There could be no objection on the ground of principle. If I were to join the army in this capacity, I should be expected to impart on all suitable occasions, moral and religious instruction to the soldiers. Suppose that on the eve of some important battle, I should preach from the well known words of our Saviour, 'Put up thy sword into its place; for all they that take the sword shall perish with the sword;' or the words, 'Love your enemies;' and suppose I should speak according to the spirit and meaning of these texts; should I be considered as acting the part of a good chaplain? Would it be a suitable preparation for a work of slaughter upon which they were soon to enter? But would not such preaching be in perfect accordance with my duty as a minister of the gospel of peace? And is it not evident that my duty as chaplain to an army would be quite inconsistent with my duty as a minister of Christ. Again suppose that on the eve of battle I am called upon to pray with the army. As a good and faithful chaplain? Doubtless, I should pray for the success of my nation's cause, and my nation's arms; that the God of armies would give us signal victory and triumph over our enemies. And is not this equivalent to praying that God would give us great success in the work of human butchery? that he would enable us to shoot, cut, stab, and destroy our fellow men with great skill and rapidity; and lay them at our feet, weltering in their gore. In fine, is it not praying that God would make us distinguished murderers and cut-throats? Now would this, my duty as chaplain, comport with my duty as a Christian minister? Can prayer for the success of arms, prayer for victory over our enemies, when that victory is to be gained by butchery and blood, be justified in the sight of that God who requires us to love our enemies, and pray for them?

Suppose that two men differ touching their rights, and agree to settle the question of rights, by resort to arms, by a duel. Each one professes to have a just cause, and to ensure success in his efforts to gain his rights, he employs a chaplain to seek the blessing of God on his efforts; in other words, to pray that God would enable him to kill his neighbor. How would the prayers of these two chaplains appear in heaven? And what would be thought of the men who offered them; and of the men who should employ them for this purpose? Whose moral sensibilities would not be shocked at such cruelty and impiety as are involved in the supposed case? But in what does this case differ in principle, from that of two nations who resort to arms to settle the question of their rights? And why is not the conduct of the chaplains who pray for the success of the duellist just as consistent with the principles of the gospel, as the conduct of the chaplains who pray for the success of contending armies and nations? In the former case, each one only prays that his patron may be successful in efforts to butcher a single man; whereas in the latter case, each chaplain prays for success in the efforts to slaughter men by thousands.

I should be glad to add much more. But I fear, sir, that I have already wearied your patience. I think also that I have said enough to make it manifest that I cannot consistently accept the appointment with which you have honored me.

THE LONDON CHRISTIAN OBSERVER.—*Boston Edition.*
THE subscriber has yet a few volumes of this excellent Miscellany for sale at very reduced prices—lower even than tracts. To gentlemen, who have any knowledge of the character of the work, nothing need be said in commendation of it. To others it may be said, with confidence, that an equal amount of fine writing can nowhere be obtained for the same money, as is comprised in these volumes—either in reference to candid and discriminating criticism, to sound moral and religious principle, or to rational and elevated piety. For sale by the subscriber, at No. 124, Washington-street, Boston—also by Wm. Peirce, No. 9, Cornhill.
MAY 23, 1835. DAVID HALE.

BOARDING & LODGING FOR GENTLE PERSONS OF COLOR.
THE subscriber would beg leave to call the attention of those who may visit Philadelphia, during the Convention of people of color, to her house, now open for the accommodation of Boarders and Visitors. Her house being situated in Pine Street No. 178, with an open lot running back to little Pine-street, renders it one of the most healthy and pleasant situations of the kind in the city.

No care or expense will be spared to render her house agreeable to all who may favor her with their company.

AMELIA SHAD.
Philadelphia, April 14, 1835.

THE OASIS can now be had at the Anti-Slavery Rooms, 46, Washington-street, at one dollar per copy. 1st ap. 23.

ANTI-SLAVERY ALMANAC.

THE subscribers respectfully announce that they have in press an Anti-Slavery Almanac for 1836, which will be issued in Boston on or before the first day of September, 1835. It will consist of original matter prepared by the most popular anti-slavery writers, together with selections from numerous works on slavery now before the public. It will contain,

1. The customary astronomical calculations, and important and useful information of a general character. If sufficient interest is felt in the undertaking, by those friends of the cause who reside out of New-England, to warrant the expense, there will be made for New-York, and for Cincinnati.
2. Accurate statistical information, as far as can be ascertained, respecting the past history and present state of slavery in the United States, together with a brief view of the system as upheld by law.
3. A condensed view of the principles on which Anti-Slavery Societies are founded.
4. Accurate statistical information respecting the formation, progress and present condition of Anti-Slavery Societies in this country.
5. A list of all the important books and periodicals on the subject of slavery.
6. Poetry, anecdotes, &c. applicable to the subject, original and select.
7. Short addresses to Members of Congress, Ministers, Christians, females, the inhabitants of the free states generally, the free people of color, and slaveholders.
8. Facts and arguments showing the necessity of immediate emancipation.
9. The superiority of free labor over slave labor, as it respects economy and productiveness.

It is intended that all the articles shall be short, plain, and comprehensive, and we shall use our utmost exertions to make it a powerful auxiliary to the cause of emancipation. It will contain 48 pages double column, on handsome brevier type, and will be printed on good paper, and ornamented with engravings. It will be ready prepared for a work of this kind will render it impossible to afford the first number as low as some other almanacs are sold, which have been long established. If there should be a call for this work, however, future numbers of it will be furnished as low as any almanac of its size in the country.

All persons having any communications to make, are requested to have them ready to send by the delegates who attend the Convention which is to be held in Boston the 25th inst.

We hope that the Secretaries and other officers of Anti-Slavery Societies, will be very exact in giving complete and full information respecting the first commencement of the anti-slavery movement in their vicinity,—the formation of Anti-Slavery Societies,—their progress, present numbers, and prospects,—the names of all the principal officers from the commencement to the present time,—the nature and extent of the opposition they have had to contend with, and whether that opposition is increasing or diminishing—the present condition of the people of color in their neighborhood, and the efforts which are making in their behalf.

Any information on these or other interesting topics may be sent to New-York directed to the care of Eliza Wigham, for the subscribers, or if more convenient, to us directly, (post paid,) at No. 9, Cornhill, Boston, or to Benjamin C. Bacon, No. 46, Washington Street. It is not necessary to us that whatever is done must be done quickly.

Price 6 1/4 cts. single; 60 cts. per doz. \$4 per hundred; \$30 per thousand.
Editors in all parts of the United States are requested to notice the above.

WEBSTER & SOUTHWICK.
Boston, May 9, 1835.

COMPREHENSIVE COMMENTARY

ON THE HOLY BIBLE, edited by Rev. Wm. Jenks, D. D., and Baptist edition, edited by Rev. J. A. Warner. Apply to J. FORD, Office of Mercantile Literature, corner of State street and Wilson's Lane; to C. C. DEAN, Sabbath School Depository, 25 Cornhill, or to J. E. FULLER, General Agent, at his residence, No. 1, Pitt-street. The 2d vol. may be expected in a few weeks.

COLORED APPRENTICES.

FARMERS, Printers, Masons, Stone-masons, Blacksmiths, and other mechanics who are in want of apprentices, are willing to employ colored boys, are requested to apply to the Anti-Slavery Rooms, 46, Washington Street. The parents and friends of colored lads in want of employment are also requested to leave their names, places of residence, &c. at the same place.

B. C. BACON.
Sec'y and Agent Mass. A. S. Society.

BOARDERS WANTED.

A FEW BOARDERS can be accommodated on reasonable terms, in a comfortable house, well situated, with every convenience for comfort and health. For further information inquire of WM. KEERE, No. 120 Cornhill-street, Boston, May 16.

GENTEEL PRIVATE BOARDING-HOUSE.

MRS. SERENA GARDNER, formerly kept a private boarding-house at No. 19, Powell-street, has removed to No. 13, ELIZABETH-STREET; where the respectable persons of color can be accommodated with Boarding, and also with respectable apartments if required. A share of patronage is respectfully solicited.
Philadelphia, April 16. ap. 25.

TO BE LET.

TWO HOUSES in Poplar Street, having four, the other seven rooms, Apply to JOHN ROGERS, 14 Brattle street.

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